231 his "pet." Regarding coyotes SM said occasionally coyote pups caught at den and kept tied up near house, being fed deer, rabbit meat, but they "weren't kept for very long, because they ran away the first chance they had." PN denied coyotes were ever kept.

177 231 [422 436] [262] Horses (pungum, his pet; term also used for sheep and one of words used for dog) procured by Tübatulabal and Palagewan in trade from San Buenaventura and Santa Barbara mission Indians previous to advent of whites in area (SM). Around 1800 SM's father owned 10 head of horses, worth $10 apiece in clamshell currency. Occasionally groups of Koso Indians from E stole horses from Tübatulabal and drove them out to desert to eat them; Tübatulabal did not eat horses (SM). Oxen, mules, cattle, sheep, goats, cats, geese, ducks, chickens obtained after whites settled in area.

DRESS AND ADORNMENT

291 Clothing.- Men, women wore double-apron skirts (nawi·l), which fell 1-8 in. below knee. Skirt consisted of 2 rectangular pieces of tanned deerskin (antelope skin, Garcés, 282), both same size, laced together at sides with buckskin thongs (yu·wil). Back apron was attached to leather belt or had thongs at both upper sides which tied in front; front apron had similar thongs which tied in back, "like 2 kitchen aprons" (FP). Some skirts plain, others had 1 1/2 in. buckskin fringe around bottom, also short bead fringes. If worn in rainy weather skirts became stiff, had to be rubbed and pulled between hands to soften skin. Skirt lasted 2, 3 years; usually one such garment "kept for best; go visiting, put it on" (FP). Made by women. Skirts of tules, fibers not worn. Leggings not used.

Breechclout (talu·mat) consisted of square piece of tanned buckskin folded, brought between thighs, held up around waist by leather or braided milkweed fiber belt (mohkat) tied in back.

[841 773] Breechclout, together with skirt, worn by women when menstruating or in cold weather (SM); myth mentions woman wearing breechclout as protection against Coyote's raping her (C. F. and E. W. Voegelin). In 19th century breechclout worn generally by men, boys, but not used by them aboriginally (SM).

[854] Children went naked, but in cold weather wore double-apron skirt; babies on cradles wrapped in cold weather in soft, well-tanned wildcat skins (mupipul) which had hair left on.

Rabbitskin blankets (wihnibY·l) worn draped over shoulders and held closed over chest with hand; such blankets "good for rainy weather" (SM); Garcés saw fur mantas (Garcés, 282). Vest which laced up front, made from single piece tanned buckskin with 2 slits for armholes cut in it, worn by men, women, children in winter (SM); sleeveless coat, consisting of front, back piece

SHELTER

342 Semipermanent dwelling house.- Thatch or tule mat-covered dwelling house (mohošt) was circular, dome-shaped, one-family house, about 8-10 ft. high at top of dome, some 20 ft. in diameter, although for large family dimensions enlarged. Floor for house was dug out about 6-12 in. (SM), or "not dug out at all" (FP); willow poles (u·'ut) from Salix laevigata Bebb. (ha·l), about 2 in. in diameter, were stuck in ground 3 ft. or so apart to form circle; tops of poles were bent inward and attached to round hoop (olo·igin) some 2 ft. in diameter which was fastened inside at top of dome, for smoke hole. Bands (u·mat) of willows 2 in. in diameter, spliced and tied with withes when necessary, were laid horizontally 1-2 ft. apart around frame of house. Armfuls of brush from Chrysothamnus sp. (ši·bapul) were piled over frame and secured by second series of bands; outside of structure then plastered with wet clay. Finally tule mats (paht) were laid over clay; mats secured by third series of bands.

Door (yIhpal) of house faced E to catch morning sun (FM); door wicket-shaped, about 2 ft. wide, 4-4 1/2 ft. high; lower horizontal bandings on house stopped short on both sides of doorway. Tule mat hung over door; Tübatulabal houses had [[71]] no porchlike entrance way, such as Northfork Mono houses had (Gifford, 1932 b, pls. 2b, 3c), but were similar in structure to tule house of Owens Valley Paiute (Steward, 1935, pl. 3c).

[372] Fire was built in shallow pit in center of house, immediately beneath smoke hole. Men procured willow poles and set up house frame, women gathered brush and tules, made tule mats. Mat-covered houses were "drier, and warmer" than plain brush and mud-covered houses, but "some people were too lazy to get tules" (SM, FP) so their houses lacked tule covering. Houses could be set [221] up in single day; lasted 2-4 years (MM). In winter families cooked, ate, worked, and slept in these houses.

352 House furnishings scanty; tule mats were spread on floor; beds consisted of tule mats with cylindrical heap of earth piled up under one end of mat for pillow. Bearskin, deerskin, rabbitskin blankets used for coverings; in daytime sleeping mats and coverings rolled up, shoved against side of house out of way. Man and wife slept next to each other, feet toward fire; children slept on opposite side of house, in [841] same position. Menstruating women stayed inside family living house or camp; did not occupy separate menstrual hut.

178 Most of Tübatulabal now live during all or
342 greater part of year in one-room frame shacks;
[22] about 20-30 years ago they built rectangular gabled houses with partitions and fireplaces which were nonaboriginal in ground plan, but constructed from native materials. Cottonwood posts were used for uprights and roof beams; tules, doubled over series of horizontal willow

515 Both men, women took sweat baths, women usually sweat bathing at night, before the men, "every day" (PN), "once in awhile" (SM), "whenever they wanted to" (FP). After bathing women jumped in cold water, "the same as men" (FP). [841] Men, women did not bathe together, nor did woman enter sweat house during menstrual period. Boys had to be "over 14" (PN), "about 16" (SM), to be able to stand sweat bathing; girls "about 14." There was no ceremonial significance attached to boy's or girl's first sweat bath and from early childhood children allowed to romp around inside sudatory at will when it was not in use. Adults used sweat house almost daily; sweat bathing caused one to feel "light" and "good" (FP, SM). Men and women were wont to sing when taking sweat baths which lasted, for men at least, as long as 3 hours; men took such baths in evening, sometimes after breakfast as well. While they [276] sweated, men, women smoked sparingly or chewed [342] tobacco mixed with lime. Sometimes single men, widowers, or very old men used sweat house as sleeping quarters (SM); this denied by FP. Married men always slept with their wives, however [524 171] (above). Hand games never played in sweat house, although informants aware Owens Valley Paiute utilized their sweat houses for this; PN said [535] dances sometimes held in sudatory, but all other informants denied this; possibly PN's statement reflects Palagewan custom, as opposed to that of [276] Tübatulabal. Jimsonweed administered to small groups in sweat house (p. 5). Sudatories no [177] longer used by Tübatulabal and ruins of only one such known to me (pl. 6a); this was on Bloomfield ranch near small flat on W side of South Fork r., close to village site no. 4 (fig. 11). Entrance to this house faced E.

349 Ceremonial brush enclosure.- For dances, round
527 brush enclosure (ho·yat, also used for brush en-
535 closure at piñon grounds), with walls of willow and brush 5-6 ft. high and single entrance on NE side, built; this similar to piñon-camp enclosure (above). Visitors from different localities who were attending dance were assigned places to camp within wall of enclosure; fire built in center and dancing done around this fire (see fig. 15, p. 69). Such enclosures made by adolescent boys at order of dance manager, and appear to have been used more by Tübatulabal than Palagewan, latter using flat-topped shade with sides (above) for camping purposes during fiestas. Covered dance house did not occur.

MEANS OF TRANSPORT

481 All traveling accomplished on foot; burdens
482 of all varieties, from firewood to babies, packed
492 on back; dogs not used for transport. Streams
501 crossed by swimming; rafts known, but used only for fishing.

846 deer (SM). While on trench mother used scratching stick (o·wati·š), made from any piece of twig, so hair would not fall out; did not touch face with hands, else she would have pimples. Short time after birth girl babies' ears pierced for ear-
[304] rings, "because they don't feel it much then" (SM).

Father did not eat meat or salt until child's navel healed, else cord would rot; optional whether he hunted or fished (SM); many did not, for 2 weeks (MM, FP). Could, however, drink cold water. Did not sleep with wife for 2-4 months after child born.

853 Child was generally nursed whenever it cried; "some mothers slapped their babies when they cried all night, others nursed them" (MM). Nursing con-
[862] tinued until child at least 2 yrs. old; LT's child of 4 frequently nursed, standing beside LT when
[841] latter seated. If mother became pregnant while child still nursing, latter weaned. Menstrual periods for woman usually recommenced about yr. after childbirth (FP).

854 Up to time when they could walk well, children
481 carried about in cradles (see section on Means of Transport).

842 Childless women took herb medicine to have children; FP's husband's stepfather, a Tejon Yokuts, prepared such for FP (see Autobiography
[845 of FP). Children born dead buried immediately;
754] parents not subject to meat taboo if this occurred; "not many babies died, unless a witch wanted to give their parents hard luck" (SM).

847 Abortion, infanticide.- Leaves of a "big tree"
824 (sp. ?) boiled and tea drunk by woman when she first knew she was pregnant if she wished to induce abortion; also women took medicine to prevent conception. Newborn infants "sometimes killed; one woman had a baby and killed it; she went off somewhere with her mother, so no one would know. They just buried the baby any place, like a dog; I don't see how they could do that. That woman was a witch" (FP).

845 Twins.- If person laughed about woman having twins (cono'), that person would also have twins. Twins treated well; if one treated badly, died, other would die too and give family bad luck, hence twins often accorded more consideration than other children. If mother of twins over-
[597] worked, unable to nurse both babies, relative might adopt one of them; ES, herself childless, had thus adopted her brother's son, one of pair of twins.

597 Orphans, illegitimate children.- Orphans, or
768 one of several children with one parent dead, other remarried, adopted by blood relatives. Observations (1930-1932) of 3 adopted children showed 2 treated indulgently, one as a menial.

848 Illegitimate child kept by mother, who lived with her family; father of child expected to bring meat to mother occasionally; if mother

855 of time, child up to age 7-8 yrs. generally ac-
[857] companying mother wherever she went.

Child of 7, 8 shown navel cord by mother; no
852 reason ascertainable; mother then buried cord outside house (SM) or kept it (FP); LT had lost cord belonging to her eldest son, but no misfortune attributed to this fact.

572 Two unrelated boys or 2 unrelated girls, when about 8 yrs. old, often assumed chum relationship
857 (na·mum); boys exchanged bows, arrows; girls, bracelets; this relationship lasted into adult life. Chums used each other's belongings freely, lived at each other's homes "as much as they wanted to," went out hunting and to get wood together; in later life would never assume face-washing relationship (p. 68) toward each other;
[582] man might marry his chum's sister, but this not obligatory.

852 Children approaching puberty frequently lectured by old man, woman relative at sundown, outside house; no sand paintings drawn. Speech to boys taken in text (Voegelin, 1935 b, 219); FP gave following speech for girls:

539 "Listen to me! I am an old woman and know what to do. Treat the people kindly. Don't be stingy; give visitors food; when they go home they will say good things about you. Don't talk about others (gossip maliciously). Don't stare at a person when you see him coming; you will
[838] see him when he arrives. Treat the old people
[841] well; do not dislike them; the old men too. Don't eat meat or grease when you have your menses; drink only warm water then. Use a stick to scratch your head at this time; if you don't, your hair
[836] will fall out. Don't be angry all the time; if you are, you will get old quickly."

881 Adolescence.- Boys' adolescence ceremony lack-
276 ing; both boys, girls after puberty enjoined to take jimsonweed by old people, to obtain "life";
776 many did, but this not obligatory. SM said boys took ants, tobacco for same purpose, but that
[757] these were "too strong" for girls; FP had, however, taken all 3 for specific ailments and in hopes of obtaining "life" (see Autobiography of FP).

[262] At first menses girl ate no meat, grease, or salt for one month; drank only warm water for 6 days; during subsequent periods observed these taboos for length of period only. If menstruating woman ate meat, her husband would not see game (SM); violation of food taboos gave woman cough
[413] she would "never get over" (MM). Scratching stick used. No isolation of girl in separate hut; informants disagreed whether pit used; SM in 1931 said girl at first menstruation stayed in house, being put over little hole which had hot rocks underneath "like the hole a woman used when she had a baby," but that girl was not covered with anything; mother or old woman took care of girl. In 1932 SM denied pit was ever used, except at childbirth. FP said girl went about her ordinary occupations during first period; no pit used.

881 Lack of definite ceremony at this time discussed further in section on Rituals. Menstruating woman not subject to speech taboos; prepared food; slept with husband, but had no sexual intercourse with him, as this would affect his hunting; this latter taboo not strictly adhered to now (MM). [841]

838 Transvestites.- Male transvestite (huiy) wore woman's aprons; mother taught him to gather, prepare acorns, tobacco, make baskets, pottery; transvestite would "stay around with the women," but SM did not know of any marriages entered into by transvestites. They were not doctors, clowns, or corpse-handlers. Transvestites never openly ridiculed, although SM appeared amused, chuckled over remembrance of transvestite he had once seen.

761 Death.- All deaths, including accidental ones, attributed to witchcraft or poisoning. Death de-
763 termined "when all the breath goes out" (SM). Immediately after death one of relations addressed corpse: "Go good, don't turn around. Don't think of us again, you are going to another place" (SM). Dead went to a·bo·no·li·mak, a land to E described in Orpheus myth (Voegelin, 1935 b, 203).

764 Body kept in house overnight; relatives, friends assembled, wailed throughout night; "one
[765] person would start crying, then everybody would cry" (FP). Following day corpse wrapped in tule
767 mats, taken from house by 2 old women corpse-
887 handlers (u·hu·yahm) and buried in shallow grave 1/8-mi. or so away from hamlet, on rocky hillside under shelving rocks. "Every hamlet (?) had 2 old women whose regular job it was to take away the bodies and bury them; they packed the corpse on their backs, each one half of the way; when they returned they washed well in plain warm water and were paid a little bit by the dead person's relatives" (SM). FP said men took corpse away for burial; "the corpse-handlers just washed their hands afterward, but some people were afraid to touch the corpse; they thought it would make them sick." Body buried in extended position, face up, head toward W; eyes not covered (SM).
[766] Bodies of those who died away from home brought back for burial if possible; flesh not cremated off bones first; those killed in war away from home buried on spot (FP).

765 Within one or two days following death of husband, parent, or offspring, woman burned her hair shoulder length or shorter; men did not do this. Woman did not wash face; painted it red (SWN); did not paint it (FP). After death of certain relatives man or woman could not eat meat, grease, fish until he or she had had face washed by man, woman outside family (see section on Rituals); this taboo obligatory after death of spouse, child, even though latter only 4, 5 yrs. old, and brother's or sister's adult children and, for man, brother's wife or wife's sister,